GOSPELL
AND HIS
MAINTENANCE

Wherein is shewed,

That as it is Gods Ordinance, that the Gospell should be preached, So also is it his Ordinance, that the Ministers and Preachers of the Gospell, shall have and receaue Tithes, *jure Deiuiso*, by Diuine right.

Herein also is that Question concerning the right of Personall Tithes resolved, and added to this Sermon.

1 *Cor.* 9. 14. *So hath the Lord ordained, that they which Preach the Gospell, should liue of the Gospell.*
Gen. 14. 20. *And Abraham gaue [illegible] Tithes of all.*
Gen. 28. 22. *And of that thou shalt giue me, I will giue the Tenth unto thee.*

Preached at a Synod of the R. Reverend Father in God the Lord Bishop of *Chichester*, holden in the Cathedrall Church of *Chichester*, the 3. of *October* 1632.

By *Ro. Johnson, B.D.*

Syn. 7. 63. 155

Printed at London by *T. Cotes*, for *Michael Sparke*, and are to be sold by *John Cartwright* at Coventrie, 1633.

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387;08

By Ro. Johnson, B.D.

Bull
April 1900

Printed at London by T. Cotes, for Michael Sparke, and are to be sold by John Cartwright at Coventrie, 1633.

To the R. Reverend Father in God, RICHARD, Lord Biſhop of Chicheſter.

IGht Reverend, we live now in thoſe dayes of which the Apoſtle ſpake ſixteene hundred yeeres ſince, That in the laſt dayes ſhould be perillous times, in which there ſhould be φίλαυτοι, φιλάργυροι. 2 *Tim.* 3. 2. lovers of themſelves, covetous: and one depends upon the other; They are too covetous, becauſe they love themſelves too much. Such are theſe ſacrilegious times we now live in, for Sacriledge hath already in part, and would if it could, devoure *in toto* (like *Aſher* and *Ammon*) the remaines leſt unto the Church: *Victa jacet pietas*, Charity and Devotion is baniſhed, *Munus illud antiquum offerendi*

vertitur in munus auferendi, quò factum eſt, Eccleſiam etiam de reliquiis Decimarum in jus vocari poſſe, & novas rationes excogitari de ſtipe, de quotâ parte, de nullâ parte illarum diſputare; giving is now turned to taking away, wherby it is come to paſſe that the right of the remaines of the Church, (which are Tithes and Offerings) is now cald into Queſtion, and to diſpute of ſome other part, than the tenth, or of no part at all, to bee due to the Miniſters of the Goſpell by Divine right. For many there are, that ſay and affirme, Tithes to be due onely *jure poſitivo humano*, and not *jure Divino*, onely by poſitive humane law, and not by the Divine Law of God. Wherein they ſeeme to taxe God with injuſtice, for that he in his Divine law, hath ſtraightly charged us to preach the Word, and by that law to give us no maintenance for preaching, but muſt bee beholden only to humane lawes for the ſame. Indeed wee bleſſe God for theſe poſitive Humane laws for Tithes, becauſe ſuch is the corruption of theſe laſt ſacrilegious times, that many men will neither be inſtructed nor compelled by Divine Law, to pay their Tithes out of a good conſcience, and as they ought to do, but muſt be compelled thereunto by poſitive humane

humane lawes; but it doth not follow thereby that Tithes are due onely *jure poſitivo humano*, onely by poſitive humane lawe, and not by Divine right. The Divine Law ſaith, *Thou ſhalt not ſteale*, and the poſitive humane law ſaith likewiſe, thou ſhalt not ſteale. But it doth not therefore follow that the poſitive humane law ſhould abrogate and annihilate the Divine and Morall Law of God. It is agreed on by all ſides, that by Divine right Miniſters muſt have maintenance for Preaching; And if maintenance, then either more or leſſe, or the ſame that the Levites had. To allow us more, men nowadayes will not; and to allow us leſſe than the Levites had, is to undervalue the Miniſtery of the Goſpell, which is the miniſtration of righteouſneſſe that exceedes in glory, far I ſay above the miniſtration of the lawe, which is the miniſtration of condemnation. If then not more, nor leſſe than the Levites had, then the maintenance muſt be the ſame, that the Levits had, or nothing at all. Had the Levites Tithes and Offerings? So hath the Lord ordained, that they which preach the Goſpell ſhould live of the Goſpell, 1 *Cor* 9.14. For if it be granted that they of the law receaved Tithes for their Miniſtery; then it muſt needes bee granted,

that wee of the Goſpell ſhall receave Tithes much rather. For ſo ſaith the Apoſtle, 1 *Cor.* 9. 12. *If others* (that is, the Levites) *bee partakers of this power, why not we rather?* as if he ſhould ſay, If they of the law receaved tithes; ſhall not we the Miniſters of the Goſpel much rather? *Know ye not* (ſaith the Apoſtle) *that they which miniſter about holy things, eate of the things of the Temple? and they that waite at the Altar, are partakers of the Altar?* So hath the Lord ordained, that they which waite at the Altar, and preach the Goſpell, ſhould live of the Goſpel. Hath the Lord ordained that the Levites of the law ſhould have tithes and offerings; So hath the Lord ordained that the Miniſters of the Goſpell ſhould have tithes and offerings: For the Apoſtle ſpeaking there of the Levits maintenance, concludeth by thoſe words, *ſo hath the Lord ordained*, that the Miniſters portiõ ſhould be no leſſe than theirs, if not more. For if we can have no leſſe, nor no more, then it muſt be the ſame that the Levites had, which is the 10 or elſe nothing. Now for the word *Tenth*, who knows not *quid ſit decima? Nempe ex 10 partibus una* And this 10 part was inſtituted by *Abraham*, *Gen.* 14 20. *Abraham gave Melchiz. tithes of al.* To which the Apoſtle addeth *Heb* 7 2. *Melchiz. receaved tithes of Abraham.* And it

muſt

muſt needes be that he receaved them *de jure*, of right For otherwiſe *Melchiz.* had not bin more excellent than *Abrahã* of whom he receaved thẽ. Neither did *Abrahã* pay tithes *jure ſacrificii* (*nullũ enim obtulit*) *ſed benedictionis gratiâ*; by right of ſacrifice (for hee offered none) but becauſe hee might receave a bleſſing from *Melchizedeck*: for theſe 2 cohere, *benedixit Melchizedec, decimas pendit Abraham*, Thus then I argue againſt all ſacrilegious perſons that gainſay this truth, *Melchizedeco benedicenti debentur decimæ, ſed idem jus ſub Chriſto manet; (quia juravit Deus & non pœnitebit eum, Tu es Sacerdos in æternum ſecundùm ordinẽ Melchizedech, Pſa. 110 ergo etiam Chriſto & Sacerdotio ejus, quod non transfertur, ſed manet in æternũ, decimæ de jure ſemper debentur; manet ſemper ſub Chriſto decimarũ jus, in quo & per quẽ, benedicti ſumus omnes, & benedictus ipſe in ſecula. Si enim decimæ ſunt ita Sacerdotio annexæ ex inſtituto Divino, quis vel qualis ſacrilegus eas ſeparabit. Quæ enim Deus conjunxit, nemo ſeparet. Sanè vel adverſarii noſtri, decimarũ jus perversè altercantur, aut Apoſtolus ad Heb. 7. 8. non ſolidè hâc in re inſtituit. Ubi enim Sacerdos ibi decimæ. Vivit Sacerdos, non auferentur 10. vivit Sacerdotiũ in æternũ, non auferentur decimæ in æternũ. Ergo intelligãt omnes ſacrilegi, quòd Deus omnes Abrahami poſteros obligavit ut eâdem·, quâ decimatus eſt Lege Abraham, eadem*

lege

lege atque inſtitutione, omnes ejus poſteri decimas ſuas debent perſolvere. And as the ſacred Scriptures maintaine and teach this truth for tithes, ſo do alſo many of the Fathers. S. *Ierom* writing on that place of the Goſpel, *Mat.* 23 23. *Decimatis menthã & anethũ, &c.* ſaith, *Juſtitiã & miſericordiã & fidẽ propter ſuã gloriã mãdavit* Deus, *decimas autẽ propter Sacerdotes.* And S. *Cyprian* alſo writeth to like purpoſe concerning tithes and offerings, *Presbyteri ab Altari & ſacrificiis non recedant, ſed die ac nocte cœleſtibus rebus ac ſpiritualibus ſerviant & decimas tanquã Levitæ, ex fructibus terræ accipiant.* Let the Prieſts & Miniſters of the Goſpel waite at the Altar and receave tithes, as the Levits did. Therefore are tithes due to the Miniſters and Preachers of the Word, *jure Divino*, by Divine right And now my Lord, I thought good out of that reſpect I owe your Lordſhip, to addreſſe the ſame to your Lordſhips ſervice and Patronage; not doubting but that your Lordſhip & all well affected Chriſtians herein, will with me defend this truth, that *decima pars, Dei pars eſt & Miniſtrorum portio*, the tent part is the Lords part, and his Miniſters portion And ſo leaving your Lordſhip to the Divine providence, I alwaies reſt, at your Lordſhips ſervice to be commanded,

Ro. Johnſon.

THE GOSPELL

And his maintenance.

Text. 1 Cor. 9. 14. *So hath the Lord ordained, that they which preach the Gospell, should live of the Gospell.*

N every Worke there muſt be καιρὸς and χρόνος a Time and a Tempeſtivity or ſeaſon obſerved: a time which is *menſura actionum*, that which meaſureth all our actions, and then a tempeſtivity or ſeaſon, which may bee called *Sal actionum*, that which ſeaſoneth all our actions (for whatſoever is unſeaſonable, is unpleaſant.) And as in all other workes, ſo alſo in this great Worke of the Lord, the preaching and diſpenſing of the Word; there muſt be obſerved a time, and tempeſtivity or ſeaſon, that is, Text and Time muſt have congruity each with other. We are heere now meet at a Synod or Aſſembly of learned Men, and Preachers of the Goſpell, and what fitter ſubject can I treate of, than of the Goſpell, and the maintenance, that doth belong unto the Preachers thereof? For as a Father truly ſaid, *Ut Salus non ſine Verbo, nec ſine Propheta Verbum; ſic ſine authoramento ſuo, nec Prophetas, nec Prophetarum ſcholas, diu fore certum eſt:* As there is no Faith and Salvation without the Word, nor Word preached without the Prophets: So without maintenance neither the Pro-

phets nor Schooles of the Prophets can long continue. Therefore saith my Text, *Hath the Lord ordained, that they which preach the Gospell, should live of the Gospell.* Preaching is the Lords ordinance: and maintenance for Preaching is also the Lords ordinance: therfore, there is a necessity for both; For God hath ordained them both, *Dominus ordinavit*, the Lord hath ordained, that they which Preach the Gospell, should live of the Gospell. First then, there is a necessity of Preaching the Gospell, for so saith S. *Paul, Necessity is laid upon me, and woe is me if I preach not the Gospell.* To this purpose the Lord by the mouth of his Prophet *Ezechiel* saith, If the watchman blow not the Trumpet, if destruction come upon the people, their blood will I require at the hands of that Prophet. A necessity then wee see lyeth on the Prophet to preach, for the Lord hath also ordained it. And secondly, a necessity also there is of maintenance for the Preachers of the Gospell, because the Lord hath ordained both. As there is a necessity of the one, so also there is of the other. If we preach not the Gospell, we perish in our soules, and if we have not maintenance for preaching, wee perish in our bodies. If we preach not the Gospell, our soules are in danger to bee lost: and if we shall not have maintenance also for Preaching, our bodies are in danger to be lost: both then must be had, because it is the Lords ordinance, and because it concernes also both our soules and bodies. *Therefore hath the Lord ordained, &c.* Here then is Gods ordinance, which requires two things.

Ezeck. cap. 33

1 The Preaching of the Gospell.

2 The Maintenance due thereunto.

In the first, The ordinance for preaching, we may observe who it is that maketh this ordinance, it is the Lord, *Dominus ordinavit*, The Lord hath ordained.

1 What it is that is ordained, namely two things.

2 That the Gospell be preached, for so hath the Lord ordained.

3 That the Preachers thereof be maintained, for so hath the Lord ordained, that they which preach the Gospell, should live of the Gospell. Of these in order.

And first wee are to consider, who it is that maketh this ordinance for the Preaching of the Gospell, namely the Lord, *Dominus ordinavit*, It is the Lords ordinance, not mans: both the preaching of the Gospell, and the maintenance thereunto belonging:

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It is not *Inventum Humanum*, but *institutum Divinum*: Not a humane invention (for then it might ceaſe) but a Divine inſtitution, and ordainance of God that abideth for ever. It is like the laws of the Medes and Perſians that alter not. It is Gods ordinance that the Goſpell ſhould be preached: Whence we may obſerve, That the 1 Poſition. preaching of the Goſpell is the ordinary meanes that God hath appointed to call us to ſalvation. So hath the Lord ordained, &c. So the Apoſtle cals the Goſpell δύναμιν θεοῦ εἰς σωτηρίαν, the power of God to Salvation, to every one that doth believe and obey the ſame. And this is the Heavenly vocation and calling, as the Apoſtle ſaith, 2 *Theſſ.* 2,14. *He called you by our Goſpell, to obtaine the glory of our Lord Ieſus Chriſt.* The Apoſtle cals it our Goſpell, in reſpect of the preaching thereof. So ſaith *Aretius* on that place, 2 *Theſ.* 2.14. *Dei eſt, & Pauli eſt Evangelium*; It is Gods Goſpell, and it is *Pauls* Goſpell alſo: *Dei eſt Evangelium tanquam auctoris, Pauli eſt, ut ejus prædicatio ei commiſſa fuerat*: It is Gods Goſpell, as hee is the author of it, it is *Pauls* Goſpell, as the Preaching thereof it committed unto him.

This is that immortall ſeed we carry about, in earthly veſſels, and that ſyncere milke, whereby our ſoules are nouriſhed up to eternall life. From hence the Goſpell hath theſe ſeverall names, titles and attributes, to ſhew the efficacy and power thereof. As it is called *Evangelium Dei*, 1 *Cor.* 11.7, *The Goſpell of God. Evangelium Chriſti*, *Marke* 1.1. *Bonum Dei Verbum*, *Heb.* 6.5. *Bonum ſemen*, *Mat.* 13.4. *Evangelium regni*, *Evangelium ſalutis*, *Acts*, 13.13 *Verbum Vitæ*, *Phil.* 2. *Verbum reconciliationis*, 2 *Cor.* 5.20. *Verbum Veritatis*, *Coloſ.* 1. *Verbum Fidei*, *Rom.* 10.8. *Doctrina Spiritus.* 1 *Cor.* 2.10. *Gladius Spiritus*, *Epheſ* 6.17. All which titles ſhew the power and efficacy of the Goſpell, and the preaching thereof. For it is this only, that if we be ignorant, can inſtruct us. If out of the way, it will bring us home. If out of order, this will reforme us. If in heavineſſe, this will comfort vs. If dull, this will quicken us. If cold, this will inflame us. Therefore S. *Cyprian* called it a Banquet of Heavenly wiſdome, wherein are all true contents for the Soule of man. And the ſame Father alſo in his Booke *De duplici Martyrio*, ſaith, *Nullus eſt hominum morbus, cui Evangelium præſens remedium non ſuppeditat.* There is no diſeaſe in the ſoule of man, but there is a remedy for the ſame in the Goſpell. *Tolle, lege, Tolle,*

lega. Take up and reade, take up and reade the Gospell, (for unto that was the direction,) was it said to S. *Austin* by a supernaturall voyce, *lib. Conf. 8. c. 12.* By reading whereof, he became of a Manichee, a true orthodox Christian, and a strong pillar in the Church of God. This is Gods ordinance, for God hath ordained it, and it is for his glory, and mens salvation: whence we are againe to observe.

2 Position. The necessity of Preaching the Gospell. *So hath the Lord ordained, that they which preach the Gospel, &c. Dominus ordinavit*, saith the Text, therefore necessary. Yea so necessary is it, that our soules cannot live without it, no more than the body can live without food. And as Christ said to *Martha, unum hoc necessarium*, this one thing is necessary; so preaching of the Gospell is the most necessary thing of all others. If the body wants meat, it dyes: if the soule wants this Heavenly *Manna*, it dyes also. For this is that *Adamus & Cibus* feeding our soules in this life, to that which is to come. Therefore *Dominus ordinavit*, the Lord had ordained that the Gospell should be Preached. From whence I observe this 3. Position.

3 Position. The dignity and excellency of the office of Preaching. It is not such a meane and base calling, as many count it (that cals us Priests in scorne,) seeing our blessed Saviour Christ himselfe tooke on him the office of a Preacher, *Mat. 9. 3.* Iesus went about all Cities and Townes preaching the Gospell, and healing every sicknesse, and disease amongst the people. From hence, that is, from the dignity and excellency of their office, are they called *Seers, Saviours, Chariots of Israel, Planters, Waterers, Builders, Stewards, Watchmen Souldiers, Nurses, Friends of God, Workers together with God, Dispensers of the secrets of God, Prophets, Angels*, and other such like titles of all reverence and honour. And this is Gods ordainance, that so it should be; for *Dominus ordinavit*, saith the text, the Lord hath ordained it, &c. But alas, Brethren, though preaching the Gospell be Gods ordainance, and though it be so necessary, that it concerne our salvation; and though the dignity and excellency of it bee so great; yet notwithstanding how is preaching this ordainance of God neglected and despised? For what acceptance doth it find here, but foolishnesse of preaching, homlines of Sacraments, a militant Church, a despised profession? And the preachers of the Gospel, the καθάρματα τοῦ κόσμου, the off-scowring of the world. When yet indeed, and in true judgement, it is here you see in my Text,

Gods

Gods ordainance, and this fooliſhneſſe of preaching the power of God to ſalvation. Theſe mute letters, the lively oracles of God, this deſpiſed profeſſion, the meanes of our peace and reconciliation with God; this Church the Kings daughter, all glorious within; this Croſſe, the Banner of Victory, and this profeſſion heaven upon earth. Which things being ſo, it might cauſe and move any man, to ſet a better eſtimate on the Goſpel, and the Miniſters, and Preachers thereof. *Sic æſtimet*, ſaith the Apoſtle, 1 *Cor.* 4. *Let a man ſo eſteeme us, as the Miniſters of Chriſt, and Stewards of the ſecrets of God.* But alas, ſuch is the iniquity of theſe times; that as the ſhaddow went 10. degrees back in the daies of *Ahaz*, ſo 10. deg. do the ſhaddows of Chriſt, I meane his miniſters go back in their eſteeme. We may ſee in ſome Pariſhes ſtrange behaviour towards their Miniſters of the Goſpell: A drunken companion bearding Gods Miniſters; a contentious Incendiary vexing him with continuall ſutes and actions; a whiſpering tale-bearer, caſting falſe aſperſions and ſlanders on him; an obſtinate Papiſt calling us hereticks, and this is the eſtimate that this world ſets on us. We Preach, we Pray, we Study, we ſpend our time, our braines, our ſtrenght, our heate, our blood, our health and (in a ſenſe) our lives to ſave their ſoules, that care not for our bodies. Men ſucke our Milke like Mules, and then kicke us with their heeles, nay, even treade and trample us under their feet. Thus are we gone 10. degrees backe in our eſteeme; ſo are we alſo gone 20. degrees back in our maintenance for the moſt part of us. For ſacriledge hath ſo pulled and fleeced many Miniſters, that they are like *Menalca's* ſheep, *Vix oſſibus hærent*: whereas a Lay-man runs like a Mathematicall line in wealth, *ad infinitum*: onely the Clergy muſt be bound to their pittance, to their competency. Theſe ſacrilegious men that rob the Church are *impii Trapezitæ* (as one ſaith) *quibus lucrum eſt pietas, lucrum eſt Evangelium: Qui Evangelium prædicant, ex Evangelio non vivunt. Proh dura conditionem plerorumq; Miniſtrorum, non ſufficit ad victum, Paulum vel Petrum adultus exponere in Eccleſiâ, niſi jugiter etiam Terentiũ pueris expoſuerint in ſchola! exclamandum eſt profectò cum quodam Theologo, Aut hoc non eſt Evangelium, aut qui tam Scythicè ea tractant, non ſunt Evangelici.* For to returne to the Text: the Lord hath ordained that they which preach the Goſpell, ſhould live of the Goſpell. It were pitty therefore, nay, impiety, that Religion

ſhould give way to ſacriledge, and Chriſt to Mammon, to deſtroy the Church and the Inheritance thereof, which are Tithes, and offerings, which God hath ordained and eſtabliſhed by Divine right. For if by Divine right (that is, by Law and Goſpell) the Miniſters and Preachers muſt have maintenance: I know no other maintenance, nor can reade of no other maintenance in the whole Bible than Tithes and Offerings, which are eſtabliſhed both by Law and Goſpell.

Firſt by the Law: For our Saviour came not to deſtroy the Law, but to fulfill the ſame; eſpecially if it bee a morall Law as this is. Thoſe Tithes then that were due by the morall Law of Moſes; Chriſt and his Apoſtles did not diſanull, but rather put life unto them. Yet wee may plainely diſcerne many enemies againſt this truth, and eſpecially three ſort of men, that joyne in this ſacriledge of robbing Gods Church in Tithes; Atheiſts, Papiſts and Proteſtants onely in ſhew: The Atheiſt, becauſe he hath no religion, he will have all the Tithes: The Papiſt diſliking the preſent Religion, thinkes in conſcience, he may keepe Tithes *in Cuſtodiam*, into his owne cuſtody: though perhaps give ſomething of them to his Prieſts, and keepe the reſt for himſelfe: And the third thinkes profanely, that *paupertas nutrix Religionis*, that poverty in the Miniſter, is the onely nurſe of Religion: * and ſo layes faſt hold on Tithes, which are and ever were the Lords part, and his Miniſters portion. The Church is free, and ever had his freehold and maintenance, that is, Tithes and Offerings, both before the Law, and under the Law and under the Goſpell. From whence I collect this fourth poſition.

* What hee gives ſhall bee malevolence by way of Almes.

4 Poſition.

That Tithes the Churches inheritances are due to the Miniſters of the Goſpell, *Iure Divino*, by Divine right, that is, by Law and Goſpell. And that this is true, we prove it, becauſe διὸτι γέγραπται, that is, becauſe God hath ſaid it in his Scriptures, which cannot lye. Now in Divine matters, we are to conſider *quis dixit*, who ſayes it, namely God & his Scriptures, and ſo wee ought *acquieſcere*, to ſit down and be ſtill. But in humane matters indeed we are to weigh, *Quid & quo jure dictum*, what is ſaid, and by what right, and in theſe, there can be no ſimple truth. If then it bee proved that Tithes are due to the Miniſters of the Goſpell, *jure Divino*, by divine right, both by Law and Goſpell, this ſhall ſatisfie all honeſt and well

well affected Christians in this truth. But if any bee contentious, we have no such custome, nor the Churches of God. In the mouth of two or three witnesses, every truth shall be established. First, then we reade in *Genesis*, that *Abraham* the Father of the faithfull payd Tithes to *Melchizedeck*. *Gen.* 14.20. and that was before *Levies* time. For *Levi*, saith the Apostle, paid Tithes in *Abraham*. And if *Melchizedeck* be a Priest for ever, and that Priesthood bee established in Christ for ever, and continue also for ever. But Christs Priesthood remaineth also for ever. (*Thou art a Priest for ever after the order of Melchizedeck.*) Therefore the maintenance belonging to the same Priesthood, remaineth also for ever. To this purpose, the Apostle saith, *Heb.* 7.8. *Here, men which dye receave Tithes*; but there he, (that is, Christ) receaveth them, of whom it is said, that, he liveth. Secondly, paying Tithes is a moral law still in force, not to bee abrogated. God himselfe commandeth it by expresse words, *Deut.* 14.22. *Thou shalt give the Tithe or tenth part of all thy fruits, which grow on the earth, yeare by yeare.* But this is a morall Law not abrogated, but still in force. Therefore are Tithes due by Divine right. Thirdly, the practise and example of the Fathers and Patriarchs is to bee observed herein. And then we shall find that *Iacob* built a house to God, and gave him Tithes of all he possessed, *Gen.* 28.22. Therefore Tithes ought to bee paid also by the example and the practise of the Fathers. Fourthly, If we grant (as wee must needs) that they of the Law receaved Tithes; then it must also be granted that we of the Gospell shall receave them much rather. For so saith the Apostle in this chapter, wherein my Text is, vers. 12. If others be partakers of this power, are not we rather? As if he should say: If they of the Law receaved Tithes, shall not we of the Gospell rather? But they that then waited at the Altar had them, 1 *Cor.* 9.13. Therefore we also that now waite at the Altar in time of the Gospell, shall also bee partakers of the Altar, and of all Tithes, rights, and offerings, that thereunto belongeth. Had the Priests and Levits in the time of the Law Tithes and Offerings, 1 *Cor.* 9.13. ὅτω, *Sic ordinavit Dominus*, so hath the Lord ordained that they which waite and Preach the Gospell, should live of the Gospell. For my Text is the ensuing words to the Argument before for Tithes, that the Apostle there layeth downe. Had they that waited at the Altar, maintenance? Had the Levites

Tithes?

Tithes? So hath the Lord ordained that likewise we the Ministers of the Gospell, which succeede the Levites, should have that maintenance that the Levites had. Fifthly, If the Ministers of the Gospell shall not receave the tenth, then either more or lesse than the Levites had: But more they will not give us, and to give us lesse, is to undervalue the Gospell to the Law, and the Ministers of the Gospell to the Ministers of the Law. Six hly, As the Law, so also the Gospell commands this truth and duty of paying Tithes in expresse words. *Matth.* 23.23. *Ye Tithe Mint, Anise, and Cummin, and passe over the Law, Iustice, Mercy, and Truth.* These things ought ye to doe, and not to leave the other undone. But all these are morall duties, Iustice, Mercy, and paying of Tithes. Therefore still to be observed. For this word *Oportet*, maketh paying of Tithes a morall duty. Ye ought not (saith our Saviour) to leave the other undone: If we ought to obey the commandement of Princes, how much more ought we to obey the precepts and commandements of God and our Saviour? And as the Scriptures, so also the Fathers, both of the East and West Churches, doe maintaine this truth. S. *Origen* in his 11. Homily upon *Numb.* hath these words: *Quomodo abundat Iusticia nostra, plusquã Scribarũ & Phariseorum si illis de fructibus terræ suæ gustare non audent, priusquã primitias Sacerdotibus offerant, & Levitis decimæ separentur. At ego nihil eorum faciens, fructibus terræ abutar, ut Sacerdos nesciat, Levita ignoret, Divinum Altare non sentiat.* How doth our righteousnesse exceed the righteousnesse of the Scribes and Pharisees? If they durst not once to taste of their fruites of the earth, before they had offered their first fruits to the Priests, and their Tiths were separated to the Levites. But I doing none of these things do so abuse the fruits of the earth, that neither the Priest, the Levite, nor Divine Altar are sensible of Tithes. And there also is added: *Hanc ego legem observari, etiam secundum literam (sicut alia nonnulla) necessarium puto.* Againe the same Father writing on the 23 of *Matth.* v. 23. on these words, *Ye Tithe Mint, & Cummin, &c.* saith *Hoc est præceptum non minus Christianis, quam Iudæis necessarium*: This is a Law no lesse necessary for Christians than for the Iewes. S. *Chrysostome* also on the 3. of *Malachy*, on these words: *Ye have spoiled me in Tithes, and offerings*, saith, *In penuriâ & fame maledicti estis, quia non dedistis mihi Decimas & Primitias: & quia dum parva subtraxistis,*

Origen Homil. 11 on Numb.

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& totam abundantiam frugum & poſſeſſionum veſtrarum perdidiſtis. Sciatis igitur vos ideo perdidiſſe abundantiam, quia fraudaviſtis me meam partem; moneo igitur ut reddatis mihi mea, & ego reſtituam vobis veſtra. Ye are curſed in penury and famine, becauſe ye have not given me Tithes and Offerings. And therefore, becauſe ye have taken away from me ſmall things, ye have loſt the whole abundance of your fruits, and poſſeſſions. Therefore I admoniſh you, that you give and render unto me thoſe things that are mine, and I will give and reſtore unto you thoſe things that are yours. S. *Ierom.* alſo on that place, ſaith, *Iuſtitiam & miſericordiam, & fidem propter ſuam gloriam mandavit Deus; Decimas autem propter Sacerdotes.* S. *Cyprian* alſo writeth thus of Tithes: *Presbyteri ab Altari & Sacrificiis non recedant: ſed die ac nocte cœleſtibus rebus & ſpiritualibus ſerviant, & Decimas, tanquam Levitæ, ex fructibus terræ accipiant.* I need not engliſh it to this Auditory. S. *Auſtin* alſo hath the words to this effect. *Majores noſtri (inquit) ideo copiis omnibus abundabant, quia Deo Decimas dederunt, & Cæſari cenſum reddebant: modo autem, quia diſceſſit devotio Dei, acceſſit indictio fiſci.* And thus we ſee both by Scriptures and Fathers, that, God hath appointed Tithes for the Miniſters maintenance. So hath the Lord ordained, that they which preach the Goſpell ſhould live of the Goſpell. If Preachers and Miniſters of the Goſpell may not have Tithes and Offerings: what will enſue but deſolation in the Holy place? and all grow either to blind Idolatry, or flat Paganiſme at the laſt? Therefore let none (except they to whom theſe holy things doe appertaine) dare lay hands on Gods part and the Churches Inheritance. For it is *ſacrilegium*, nay, *ſacri furtum*, and *ſacri raptum*, plaine theft and robbery againſt God and his Church. A ſharking ſacrilegious man thrives backeward: whileſt he deceaves God of his due, the tenth part, hee loſeth nine parts to himſelfe. If ever thou be the fatter for this gravell, or the richer for that, let me come to begge at thy doore. Go on ſtill in thy ſacrilegious courſe. The Prophet *Eſayes* propheſie of the Churches eſtate, in his firſt chap is now come to paſſe in theſe our Dayes: And the daughter of *Sion* ſhall be left like a cottage in a Vineyard, like a lodge in a Garden of Cucumbers, like a beſieged Citty. The Church was once rich, but it was *in diebus illis*, in the golden times, when honeſty went in plaine cloathes, and oſtentation durſt

not give Religion the checkmate: Now they pleade preſcription, and proove them their owne by long poſſeſſion. *Clauſtra* are turned into *Plauſtra*, religious Houſes into Gentlemen-houſes. Men rob *aram Dominicam*, to furniſh *haram Domeſticam*, Gods Altar, to furniſh their owne houſes: and the fingers of their poſteritties are therein heavier than their fathers loynes. Heretofore there were builders of Churches, now there are ſpoylers and robbers of them. When *Cipio* robbed the Temple of *Tholoſſa*, there was not a man that carried away any of the gold of the Temple, that ever proſpered after it: I pray you tell me (if eſpecially you note the 2. or 3. generations) how many you know have thrived by the goods of the Church? They go from man to man without reſt, like the Arke among the Philiſtines, which was removed from Aſhdod to Gath, from Gath to Eckron, as if it could finde no place to reſt in; but ſtill vexed the people that kept it, till it returned to his owne place in Iſrael. Oftentimes theſe Churches livings, being left by Gentlemen to their heires, prove gangrenes to their whole eſtates: and houſe being joyned to houſe ſo faſt, Gods houſe to their houſes, that the fire which begins at the one, oftentimes conſumes the other: like that Eagle, which ſtole a peece of meate from the Altar, carryed a coale with it, that ſet her owne neſt on fire. It may be they can object, they bought theſe impropriations with their penny. But *Salomon* tels them, it is a ſnare to a man to uſurpe, and devowre holy things, *Pro.*20.25. Therefore they ought not to finger theſe holy things, that are conſecrated to the Lord, and thereby to ſpoyle God, as the Prophet *Malachy* complaineth in his 3. cha. concerning Tithes and Offerings; Let all ſacrilegious Laickes conſider theſe things, whoſe hands and fingers are belimed with ſacriledge and bribery, and beeſmeered with the price of blood. They whoſe ſacrilegious throates can ſwallow downe whole Churches, and whoſe mawes have devoured whole Pariſhes of famiſhed ſoules. Alas how theſe men forget to build up the Cedar worke of piety and devotion, and learne onely to paint it over with Vermilion. They white and parget the walles of their profeſſion, but the rubbiſh and cobwebs of ſin, ſacriledge, bribery, and ſimony hangs in the corners of their Conſcience. Let them take heed, for a Bible under their arme, or in their houſes, will not excuſe a falſe conſcience in their boſoms. They looſe their prayers, if whileſt God hath their knee, the World hath

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their conſcience. O that they would conſider this Text, that theſe holy things are the Lords and his Miniſters, which wayte at the Altar. For as in time of the Law, the Prieſtes and Levites of the Law had theirs: ſo in the time of the Goſpel hath the Lord ordained that the Miniſters of the Goſpell ſhall have theirs alſo. For, *ſo hath the Lord ordained that they which preach the Goſpell, ſhould live of the Goſpell.* Now to God the Father, God the Sonne, &c.

And now give mee leave alſo to ſpeake a word of perſonall Tithes, of the right of them: whether they be alſo due to the Miniſters of the Goſpell or not? That is, ſuch Tithes as ariſe out of any lawfull gaines, gotten by any art, ſcience, mannual occupation, trade or marchandize, whether theſe perſonall Tithes be due by Gods Lawes, and by conſcience alſo? My chiefe ayme in this place is (if it be poſſible) to pull ſundry honeſt Chriſtians out of this unconſcionable ſinne, which perhaps many of them never dreamed on. Perſonall Tithes due alſo to Miniſters.

The Arguments on which my Poſition undertaken is grounded, are drawne from theſe places of Scripture. The 1. place in my Text and the precedent ver. 1 *Cor.* 9. 13, 14. *Doe ye not know that they which miniſter about holy things, live of the things of the Temple, and they which waite at the Altar, are partakers of the Altar? Even ſo hath the Lord ordained, that they which Preach the Goſpell ſhould live of the Goſpell.*

The ſecond place of Scripture for the proofe of perſonall Tithes, is in the Epiſtle to the Galathians, cap. 6. v. 6. Let him that is taught in the Word, make him that taught him partaker of all his goods. Firſt marke theſe words; *Let him that is taught and inſtructed, &c.* whether he be a Nobleman, or a Gentleman, a Husbandman or a Tradeſman, an artificer of the Country, or of the Towne or City (and there is doubtleſſe, as much preaching in Cities and Townes, as in country Pariſhes, where Tithes are paid in kind) Be he what he will be, the Miniſter and Preacher may juſtly by Gods Law, demand a portion of that Citizen or Townſmans cleare gaine, that he hath gotten by his art, ſcience, trade, handicraft, or merchandize (by which any lawfull gaine is made) towards his maintenance. The Apoſtle in expreſſe words ſaith it in the places of Scripture before cited, as 1 *Cor.* 9. 13, 14. & *Galat.* 6. 6. The Lord (ſaith the Apoſtle) in the 1 *Cor.* 9. 14. hath ordained, that they which preach the Goſpell, ſhould live of the Goſpell. But the Goſpell is preached to Citizens,

Townſmen, and Tradſmen, that have many of them no prediall Tithes, as well as it is preached to Husbandmen. Therefore the Parſons, Preachers, and Miniſters that have the cure of ſoules, may juſtly and lawfully require a maintenance out of their cleere gaines, as well as they may require the tenth from the husbandmen.

Queſt. 1. Now there are 2. Queſtions that will ariſe here to be conſidered. Firſt, whether a Miniſter having a competency in prediall Tithes, (that is, of the profits of the ground) a man that lives by trading, be bound in conſcience and juſtice, to give as much of his cleare gaines as if he had not ſuch a competency in prediall Tithes.

Queſt. 2. If every Tradſman muſt and ought to pay, then whether he be bound to pay a tenth of his cleare gaines.

Anſw. 1. For the 1. I am of opinion that he that heareth Gods Word preached, and is taught in the Word, and is made partaker of the Miniſters ſpirituals, muſt render unto him his carnals, though the husbandmans prediall Tithes be neuer ſo bountifull and ſufficient. For what is that to the Tradſmans conſcience? And the Apoſtle proves this in the precedent words in that 1. *Cor.* 9, 11. If we have ſowen unto you ſpirituall things, is it a great matter, if we reape your carnall things? And to this purpoſe, he alſo ſaith, *Gal.* 6. 6. Let him that is taught in the word (whether a Townſman or a Husbandman) miniſter to him that teacheth him. But theſe Queſtions will be beſt reſolved, by propounding and anſwering the uſuall pleas, which many men make againſt this truth.

Obiect. 1. Firſt, they obiect. If a Miniſter have a competent living out of prediall Tithes from the husbandman, then ſuch as live upon trading, and marchandize are not bound to allow him maintenance.

Anſw. 1. To this I anſwer, Every Chriſtian whether tradſman or elſe, ought by Gods Law, and in conſcience, to give the Miniſter his due in perſonall Tithes, though he have good maintenance from the husbandman in prediall Tithes: For the Apoſtle in the place before named, *Gal.* 6. 6. Let him that is taught, &c. that is, *Every he*, none excepted (unleſſe he that hath nothing to give, in which caſe the Miniſter, as other men ought to give to that He) every one, I ſay that heareth the word, and is able to give. For if others give, and thou think by that to be excuſed; how doeſt thou obey the Apoſtles precept, which excludes none but thoſe that have nothing to give? I argue thus: If the Miniſter might not require maintenance of the Tradſ-

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man, becauſe he hath enough from others in prediall Tithes, it would follow then: That if that Miniſter have a temporall eſtate of his owne, ſufficient to mainteine him, he might not juſtly demand any Tithes at all: which none that are in their right wits will affirme: for who goeth a warfare at his owne coſt? 1 *Cor.*9. Who planteth a Vine-yard, and eateth not of the fruit of the Vine? or who feedeth a flock, and eateth not of the milke of the flock? Therfore every man that is made partaker of the Miniſters ſpirituals, muſt render his carnals. See and conſider the 9. cha. of the 1. Epiſt. to the *Corinthians.*

But perhaps the tradſman will reply again, that he payes ij.d. at eaſter in lieu of his Tithes; which he thinks in conſcience to diſcharge him from further payment. *Object.* 2.

To this I anſwer, that unconſcionable Tradſmen, that offerings are one thing, the 10. part another thing; yet both are holy to the Lord, and are his due, and the payment of the one, doth not abrogate or diſannull the payment of the other. *Anſw.* 1.

Secondly I anſwer that unconſcionable Tradſman, that if he will allow God and his Miniſter but a 2. penny maintenance for feeding his ſoule: God and the Miniſter might allow him alſo in juſtice, but a 2. penny maintenance for feeding both his body and ſoule. Let him heare the wiſe man in this caſe, *Pro.*3.9. Honour God with thy ſubſtance, &c. And the Apoſtle *Gal.*6.6. Let him that is taught in the word, miniſter unto him that teacheth him in all good things. *Anſw.* 2.

Yet perhaps this ſly Tradſman (who by deceaving his Miniſter, deceaveth his own ſoule) will againe object and ſay, trade and profeſſion is caſuall, and he often looſeth more than he gets; why then ſhould not the Miniſter beare a part in the loſſes as well as he hath a part in the gaines? *Object.* 3.

To this I anſwer, That the husbandman ſometime alſo looſeth, and hath not his ſeed again that he ſowed, and yet payes Tithes, elſe the Miniſter perhaps in a deare yeare, might periſh through want, by that rule of the tradſman. Secondly, it is a fallacy *ex non conceſſis*; For the Miniſter requires no maintenance of the tradſman, whē there is none gotten by him. It is not granted that any Miniſter of the Goſpel will be ſo unconſcionable, as to require Tithes or maintenance of that tradſman that loſeth by his trade. The Queſtion is not of his loſſes, but of his cleare gaines. *Anſw.* 1.

Thirdly, The Miniſter doth not call for his maintenance by way of partner-ſhip with the tradſman; but as a due for ſpirituals by Gods Word. And the Miniſters paines is as great when he loſeth, as the tradſmans paines is when he loſeth. In this caſe (I ſay) that if the Tradſman be poore, the Miniſter is bound according to his ability to allow him maintenance, and to ſtirre up others, alſo to do the like. All theſe are the objections of a Gadaren, that loves his ſwine, better than the company of Chriſt.

Obiect.4. Laſtly, Sacrilegious men will object, I need not pay perſonall Tithes, becauſe there is no Law, that can make me confeſſe them due upon my oath, as I muſt confeſſe predicall Tithes.

Anſw. To this I anſwer, that perſonall Tithes are due by Gods Law, and the law of the land alſo: And though the Law be ſo remiſſe, to forbeare to put men to their oath for perſonall Tithes, it doth not thereby follow, that they are not due: Yea rather it inferreth, that every good Chriſtian will *ultro*, of his owne accord, in conſcience pay his Tithes perſonall, eſpecially when he is to receave the Sacrament, and is examined by the Miniſter of his cleare gaine of his perſonall Tithes. And yet there is a Statute alſo in the 2. yeare of *Edward* the 6. Cap. 13. for the payment of theſe perſonall Tithes; where ye ſhall find theſe words. That every perſon exerciſing merchandize, bargaining, ſelling, clothing, handicraft, or other art, &c. ſhall yearly at the feaſt of Eaſter, pay their perſonall Tithes, the 10. part of his cleare gaines. So to this purpoſe, a Statute was made in the 27. yeare of *Henry* the 8. Therefore what is allowed and proved due both by Gods Law, and mans alſo; man is bound by a double right to obſerve and keepe.

Conſider theſe things, and the Lord give you underſtanding in all things. And now ye that are Biſhops and Magiſtrates, for Gods ſake, for his Churches ſake, for the poore Miniſters ſake, for Conſcience ſake, and as you would have God to bleſſe you, and yours; rouſe up your ſpirits, awaken your Chriſtian courage, and ſet your ſelves againſt theſe wicked and ſacrilegious times. See as much as in you lyes, that the Church and the Miniſters thereof, have their rights, and portions, which belongs unto them. That ſo God may open the windowes of Heaven, and powre downe his bleſſings upon us; which many times, he hath juſtly with-held from us, becauſe we have with-held his part from him, which is the *Tenth*. For the

Tenth

Tenth part is Gods part, and the Miniſters portion. And ſo praying God, that every one of us, in our ſeverall callings, may live to the glory of God, the Well-fare of his Church, and Common-weale, and to the comfort alſo one of another: I end with my dayly Prayers unto God, for the proſperity of Sion.

FINIS.

Soli Deo Gloria.

Recenſui concionem hanc, cui titulus eſt, The Goſpell and his maintenance, (*unàcum Epiſtola nuncupatoria ad R. in Chriſto P. D. Epiſcopum Ciceſtrenſem*) *in qua nihil reperio bonis moribus, aut ſanæ doctrinæ contrarium, quo minùs cum utilitate publica Imprimatur, modò intra ſeptem Menſes proximè ſequentes, Typis mandetur.*

Ex ædibus Fulhamienſibus
Septem. 2. 1633. Guil. Bray.